

**ט א** ויהי ביום השמיני קרא משה  
לאהרן ולבניו ולזקני ישראל: **ב** ויאמר  
אלאהרן קח־לָךְ עֵגֶל בֶּן־בָּקָר לְחֹטֵאת  
ואֵיל לְעֹלָה תְּמִימִם וְהִקְרַב לִפְנֵי יְהוָה:  
**ג** ואֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר קָחוּ  
שְׂעִיר־עִזִּים לְחֹטֵאת וְעֵגֶל וְכֶבֶשׂ  
בְּנֵי־שָׁנָה תְּמִימִם לְעֹלָה: **ד** וְשׁוֹר וְאֵיל  
לְשִׁלְמִים לְזִבְחֵ לִפְנֵי יְהוָה וּמִנְחָה  
בְּלוּלָה בַשֶּׁמֶן כִּי הַיּוֹם יִהְיֶה גִרְאָה  
אֲלֵיכֶם: **ה** וּקְחוּ אֶת אֲשֶׁר צִוָּה מֹשֶׁה  
אֶל־פְּנֵי אֱהִל מוֹעֵד וַיִּקְרְבוּ כָּל־הָעֵדָה  
וַיַּעֲמֵדוּ לִפְנֵי יְהוָה: **ו** וַיֹּאמֶר מֹשֶׁה זֶה  
הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה תַּעֲשׂוּ וִירָא  
אֲלֵיכֶם כְּבוֹד יְהוָה: **ז** [לוי] וַיֹּאמֶר מֹשֶׁה  
אֶל־אֶהֱרֹן קָרֵב אֶל־הַמִּזְבֵּחַ וַעֲשֵׂה  
אֶת־חַטָּאתֶךָ וְאֶת־עֹלֹתֶךָ וְכִפֹּר בַּעֲדֶךָ  
וּבַעֲדֵ הָעָם וַעֲשֵׂה אֶת־קִרְבָּן הָעָם וְכִפֹּר  
בַּעֲדָם כַּאֲשֶׁר צִוָּה יְהוָה: **ח** וַיִּקְרַב אֶהֱרֹן  
אֶל־הַמִּזְבֵּחַ וַיִּשְׁחֹט אֶת־הָעֵגֶל הַחֹטֵאת  
אֲשֶׁר־לוֹ: **ט** וַיִּקְרְבוּ בְנֵי אֶהֱרֹן אֶת־הַיָּדָם  
אֵלָיו וַיִּטְבֹּל אֶצְבָּעוֹ בַּדָּם וַיִּתֵּן עַל־קַרְנֹת  
הַמִּזְבֵּחַ וְאֶת־הַיָּדָם יָצַק אֶל־יָסוֹד  
הַמִּזְבֵּחַ: **י** וְאֶת־הַחֵלֶב וְאֶת־הַכֶּלֶיִת  
וְאֶת־הַיֶּתֶר מִן־הַכֶּבֶד מִן־הַחֹטֵאת  
הַקָּטִיר הַמִּזְבֵּחַ כַּאֲשֶׁר צִוָּה יְהוָה  
אֶת־מֹשֶׁה: **יא** [ישראל] וְאֶת־הַבָּשָׂר  
וְאֶת־הָעוֹר שָׂרָף בָּאֵשׁ מִחוּץ לַמִּחָנֶה:

9.1 [And there was] on [the eighth day] a summons by Moses, [calling Aaron] and his sons,  
[along with the elders] of Israel.  
2 He said to Aaron, “[You must take for yourself] a calf—[a young bull]—[as an offering for sin],  
and a ram for a burnt offering, wholly sound, [and offer them] before YHWH.  
3 To the children of Israel, [you must say] this: ‘Take a he-goat for a *chattat* (sin offering),  
and a calf [and a lamb], [both of the first year], [wholly sound], [as a burnt offering],  
4 an ox and a ram [for peace offerings], to sacrifice before YHWH  
[and a meal offering] to be mixed with oil, because today YHWH will appear to you.’ ”  
5 [And so did they bring] [that which] [had been commanded] by Moses, to the front  
of the Tent of Meeting, [and there came forth] the entire community, and they stood before YHWH.  
6 Then said Moses, “[This indeed] [is the thing] commanded by YHWH [that you must do],  
[that there may appear to you] the glory of YHWH.”  
7 Then said Moses to Aaron, “Come near to the altar, [and prepare to make] [your sin offering]  
and [your burnt offering], thus atoning for yourself and also for the people. [Then you will prepare]  
the sacrifice—the people’s—atoning [for them], just as was commanded by YHWH.  
8 So went up Aaron to the altar. [There he slaughtered] the calf as *chattat*, that was his.  
9 [Then they brought to him]—the sons of Aaron—[brought to him the blood], [passing it to him].  
He dipped his finger [in the blood], and placed it on the horns of the altar.  
[The remaining blood] [he poured out] at the base of the altar.  
10 Now the fat and the kidneys, and the lobe of the liver, from [the *chattat* offering],  
he burned on the altar, [just as it was commanded by YHWH] to Moses.  
11 The meat as well as skin, he burned with fire outside the camp.

**יב** וַיִּשְׁחַט אֶת־הָעֹלָה וַיִּמְצְאוּ בְנֵי אֶהֱרֹן  
אֵלָיו אֶת־הַדָּם וַיִּזְרְקוּהוּ עַל־הַמִּזְבֵּחַ  
סָבִיב: **יג** וְאֶת־הָעֹלָה הַמִּצְיָאוֹ אֵלָיו  
לִנְתָחֶיהָ וְאֶת־הָרָאשׁ וַיִּקְטֹר עַל־הַמִּזְבֵּחַ:  
**יד** וַיִּרְחֹץ אֶת־הַקְּרָב וְאֶת־הַכְּרָעִים  
וַיִּקְטֹר עַל־הָעֹלָה הַמִּזְבֵּחַ: **טו** וַיִּקְרָב  
אֶת קָרְבָּנוֹ הָעֵם וַיִּקַּח אֶת־שְׂעִיר  
הַחֲטָאת אֲשֶׁר לָעָם וַיִּשְׁחָטוּהוּ וַיַּחֲטֹאֵהוּ  
כְּרֹאשׁוֹ: **טז** וַיִּקְרָב אֶת־הָעֹלָה וַיַּעֲשֶׂהָ  
כַּמִּשְׁפָּט: **טז** וַיִּקְרָב אֶת־הַמִּנְחָה  
וַיִּמְלֵא כַּפּוֹ מִמֶּנָּה וַיִּקְטֹר עַל־הַמִּזְבֵּחַ  
מִלֵּבָד עֹלֹת הַבֶּקָר: **יז** וַיִּשְׁחַט  
אֶת־הַשּׁוֹר וְאֶת־הָאֵיל זֶבַח הַשְּׁלָמִים  
אֲשֶׁר לָעָם וַיִּמְצְאוּ בְנֵי אֶהֱרֹן אֶת־הַדָּם  
אֵלָיו וַיִּזְרְקוּהוּ עַל־הַמִּזְבֵּחַ סָבִיב: **יח**  
וְאֶת־הַחֲלָבִים מִן־הַשּׁוֹר וּמִן־הָאֵיל  
הָאֵלִיָּה וְהַמִּכְסָּה וְהַכֶּלִּיֹּת וַיִּתְּרֵת הַכֶּבֶד:  
**יט** וַיִּשְׂיֵמוּ אֶת־הַחֲלָבִים עַל־הַחֲזֹזוֹת  
וַיִּקְטֹר הַחֲלָבִים הַמִּזְבֵּחַ: **כ** וְאֶת  
הַחֲזֹזוֹת וְאֶת שׁוֹק הַיָּמִין הַנִּיף אֶהֱרֹן  
תִּנּוּפָה לִפְנֵי יְהוָה כְּאֲשֶׁר צִוָּה מֹשֶׁה: **כא**  
וַיִּשָּׂא אֶהֱרֹן אֶת־יָדָיו אֶל־הָעָם וַיְבָרֶכֶם  
וַיֵּרֶד מֵעֲשֵׂת הַחֲטָאת וְהָעֹלָה וְהַשְּׁלָמִים:  
**כב** וַיָּבֹא מֹשֶׁה וְאֶהֱרֹן אֶל־אֱהֱלֹ מוֹעֵד  
וַיִּצְאוּ וַיְבָרְכוּ אֶת־הָעָם וַיֵּרָא כְּבוֹד־יְהוָה  
אֶל־כָּל־הָעָם:

9:12 He then slaughtered [the burnt offering]. [Then they presented to him]—  
the sons of Aaron—[passing to him] the blood, and he dashed it on the altar, all around.  
13 [As for the burnt offering]: [they presented it] [to him] in sections, [as well as the head],  
and he burned them on the altar,  
14 He then washed the entrails and the legs,  
and turned them to smoke with the burnt offering (*olah*) upon the altar.  
15 [And he brought forth] the offering of the people: [and thus he took] the goat [for the sin offering]  
that was the people's. He slew it and made of it a *chattat*-offering, like the first one.  
16 [He brought forward] the burnt offering, [end aliyah] and prepared it [according to law].  
17 [He then brought forth] [the grain offering]. He took a handful from it, and burned it on the altar.  
[This was in addition] to the offering for the morning.  
18 He slaughtered the bull and the ram: the offering of *shalom* that was the people's.  
[Then they presented to him]—the sons of Aaron—the blood, [passing it to him],  
and he dashed it on the altar, all around.  
19 [The choice parts] from the bull  
[and also from the ram]: [the broad tail], [the covering fats], the kidneys, and the lobe of the liver.  
20 They then placed the fat parts [on the animals' breasts], and he burned the choice parts on the altar.  
21 The [animals' breasts] [as well as] the right thigh, [were elevated] [by Aaron]—  
[a wave offering] in the presence of YHWH, just as was commanded by Moses.  
22 [And lifted up] Aaron [his hands] [toward the people], [and he blessed them]. [He then came down]  
[from having performed] [the offering for sin], [the burnt offering] [and the peace offering].  
23 Then went Moses and Aaron into the tent of meeting, and when [they came out] they blessed the people.  
[end aliyah] Then was revealed the glory of YHWH [to all the people].

**שלישי ב** וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה  
וַתֹּאכַל עַל־הַמִּזְבֵּחַ אֶת־הָעֹלָה  
וְאֶת־הַחֲלָבִים וַיֵּרָא כָּל־הָעָם וַיִּרְנוּ  
וַיִּפְּלוּ עַל־פְּנֵיהֶם: **א** וַיִּקְחוּ  
בְּנֵי־אַהֲרֹן נָדָב וַאֲבִיהוּא אִישׁ  
מִחֶתֶתוֹ וַיִּתְּנוּ בָּהֶן אֵשׁ וַיִּשִּׂימוּ עָלֶיהָ  
קִטְרֶת וַיִּקְרִיבוּ לִפְנֵי יְהוָה אֵשׁ זָרָה  
אֲשֶׁר לֹא צִוָּה אֹתָם: **ב** וַתֵּצֵא אֵשׁ  
מִלִּפְנֵי יְהוָה וַתֹּאכַל אוֹתָם וַיָּמָתוּ  
לִפְנֵי יְהוָה: **ג** וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן  
הוּא אֲשֶׁר־דִּבֶּר יְהוָה | לֵאמֹר בְּקִרְבִּי  
אֶקְדָּשׁ וְעַל־פְּנֵי כָל־הָעָם אֶכְבֹּד וַיִּדָּם  
אַהֲרֹן: **ד** וַיִּקְרָא מֹשֶׁה אֶל־מִישָׁאֵל  
וְאֶל אֶלְצָפָן בְּנֵי עֲזִיזֵאל דָּד אַהֲרֹן  
וַיֹּאמֶר אֲלֵהֶם קִרְבּוּ שָׂאוּ אֶת־אֲחֵיכֶם  
מֵאֶת פְּנֵי־הַקֹּדֶשׁ אֶל־מַחוּץ לַמַּחֲנֶה:  
**ה** וַיִּקְרְבוּ וַיִּשָּׂאֻם בְּכַתְּנֵתָם אֶל־מַחוּץ  
לַמַּחֲנֶה כַּאֲשֶׁר דִּבֶּר מֹשֶׁה: **ו** וַיֹּאמֶר  
מֹשֶׁה אֶל־אַהֲרֹן וּלְאֶלְעָזָר וּלְאַיִתָּמָר |  
בְּנָיו רְאשֵׁיכֶם אֶל־תִּפְרְעוּ | וּבְגְדֵיכֶם  
לֹא־תִפְרְמוּ וְלֹא תִמָּתוּ וְעַל  
כָּל־הָעֵדָה יִקְצֹף וְאֲחֵיכֶם כָּל־בֵּית  
יִשְׂרָאֵל יִבְכוּ אֶת־הַשְּׂרָפָה אֲשֶׁר שָׂרַף  
יְהוָה: **ז** וּמִפְּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ  
פֶּן־תָּמָתוּ כִּי־שֹׁמֵן מִשְׁחַת יְהוָה  
עֲלֵיכֶם וַיַּעֲשׂוּ כְּדִבְרֵי מֹשֶׁה:

9:24 [There went out] a fire from before YHWH,  
consuming upon the altar [the burnt offering] [and the choice parts].  
[This was was seen] by all the people, [and they shouted out], [flinging themselves] on their faces.  
10:1 Now took [the sons of Aaron]—Nadab and Abihu—each one [his fire pan].  
[They put] [into it] fire, and placed on top of it incense. [This they presented]  
before YHWH as fire that was alien, [this being fire] [which had in fact never been] prescribed for them.  
2 [And there came forth] [a flame of fire] from before YHWH and swallowed them up,  
and they perished in the presence of YHWH.  
3 Then said Moses to Aaron: [This it is] [about which spoke] YHWH | [when He said],  
“[By those near me] I will be sanctified. Before the whole people, I will be honored.”  
[And standing there silent] was Aaron.  
4 Then summoned [by Moses] was Mishael and Eltzafan, sons of Uzziel, uncle of Aaron.  
Moses [said this to them], “[You both must come] [forward now]\*, \*Two tropes on one word *kirvu*  
[and carry off] your kinsmen from the front of the sanctuary, [taking them] [outside the camp].”  
5 [And so they came forward] [and carried them out] [in their tunics], outside the camp,  
[just as it was] told to them by Moses.  
6 Then said Moses—[speaking to Aaron] [and to Eleazar] and Ithamar, | his sons,  
“[Let your heads] [not be deshevelled] | [nor your clothing] be torn. Otherwise you will die,  
and the entire community will experience wrath. [But your kinsmen], the whole [house of Israel]  
shall bewail the burning: [that which was burned] by YHWH.  
7 [From the entrance] of the Tent of Meeting [you must not] go out, [lest you die],  
[because the oil] of anointing of YHWH [is upon you].” [And they did] according to the word of Moses.

**ה ט** וידבר יהוה אל־אהרן לאמר: **ט**  
 יין ושכר אל־תשת | אתה | ובניך  
 אתך בבאכם אל־אהל מועד ולא  
 תמתו חקת עולם לדורותיכם: **י**  
 ולהבדיל בין הקדש ובין החל ובין  
 הטמא ובין הטהור: **יא** ולהורות  
 את־בני ישראל את כל־החקים  
 אשר דבר יהוה אליהם ביד־משה:  
**רביעי יב** וידבר משה אל־אהרן ואֶל־  
 אֶלְעָזָר וְאֶל־אִיתָמָר בְּנֵי הַנּוֹתָרִים  
 קחו את־המנחה הנותרת מאשי  
 יהוה ואכלוה מצות אצל המזבח כי  
 קדש קדשים הוא: **יג** ואכלתם אתה  
 במקום קדוש כי חקך וחק־בניך  
 הוא מאשי יהוה כִּי־כֵן צֻוֵּיתִי: **יד**  
 ואת חזה התנופה ואת | שוק  
 התרומה תאכלו במקום טהור אתה  
 ובניך ובנותיך אתך כִּי־חֻקְךָ  
 וחק־בניך נתנו מזבחי שלמי בני  
 ישראל: **טו** שוק התרומה וחזה  
 התנופה על אשי החלבים יביאו  
 להניף תנופה לפני יהוה והיה לך  
 ולבניך אתך לחק־עולם כאשר צוה  
 יהוה:

10:8 Then spoke YHWH to Aaron, saying,  
 9 “Wine[and strong drink] [you shall not drink],[neither you] | nor your sons [after you],  
 when you enter[ the Tent of Meeting], that you may not die.  
 [It is a law for the ages],[for your generations],  
 10[that you may distinguish] between the holy and the profane, between the unclean and the clean,  
 11[and to instruct] *B’nei Yisrael*  
 all of the laws—the ones [that have been spoken] [by YHWH] [end aliyah] [to them],[at the hand of Moses].”  
 12 Then spoke Moses to Aaron and [to Eleazar] [and to Ithamar],[the two sons of Aaron] [that were left],  
 ”Take[the meal offering] that is left[from the fire offerings] of YHWH  
 and eat it unleavened, next to the altar, [because indeed] holy of holies it is.  
 13 And[you shall eat it] in a place that is holy, since[as a portion for you]  
 [and as a portion for your sons] it is prescribed, [from the fire offerings] of YHWH,  
 since thus[have I been commanded].  
 14 However the breast of the wave offering [together with] | the thigh[of the donation]  
 you must eat in a place that is clean: [it is for you], and for your sons and your daughters[after you].  
 [As a portion for you] [and for your descendants] [it is prescribed],  
 from the sacrifices of well-being, of *B’nei Yisrael*.  
 15 The thigh[of the elevated gift], the breast[of the wave offering],[along with] [the fire offerings]  
 of fat[they shall bring] to lift up as a wave offering before YHWH.  
 [It shall be for you] [and for your descendants] [after you] [as a law for the ages],  
 [end aliyah] [just as it was] [commanded by YHWH].

חמישי טז ואת | שעיר החטאת  
 דרש דרש משה והנה שרף ויקצר  
 על-אלעזר ועל-איתמר בני אהרן  
 הנותרם לאמר: ז מדוע לא-אכלתם  
 את-החטאת במקום הקדש כי קדש  
 קדשים הוא ואתה | נתן לכם לשאת  
 את-עון העדה לכפר עליהם לפני  
 יהוה: יח הן לא-הובא את-דמה  
 אל-הקדש פנימה אכול תאכלו  
 אתה בקדש כאשר צויתי: יט וידבר  
 אהרן אל-משה הן היום הקריבו  
 את-חטאתם ואת-עלתם לפני יהוה  
 ותקראנה אתי כאלה ואכלתי  
 חטאת היום הייטב בעיני יהוה: כ  
 וישמע משה וייטב בעיניו:  
 ו ששי יא וידבר יהוה אל-משה  
 ואל-אהרן לאמר אלהם: כ דברו  
 אל-בני ישראל לאמר זאת החיה  
 אשר תאכלו מכל-הבהמה אשר  
 על-הארץ: ג כל | מפרסת פרסה  
 ושסעת שסע פרסת מעלת גרה  
 בבהמה אתה תאכלו: ד אך את-זה  
 לא תאכלו ממעלי הגרה וממפרסי  
 הפרסה את-הגמל כי-מעלה גרה  
 הוא ופרסה איננו מפריס טמא הוא  
 לכם: ה ואת-השפן כי-מעלה גרה  
 הוא ופרסה לא יפריס טמא הוא  
 לכם: ו ואת-הארנבת כי-מעלת גרה  
 הוא ופרסה לא הפריסה טמאה  
 הוא לכם:

10:16 [Now as regards] | the goat[that was offered for sin] there came [an inquiry] from Moses,  
 [and there it was!]<sup>Q</sup>—[all burned up].

[He became angry] with Elazar and Itamar, the sons of Aaron[(the ones still alive)] and he said,  
 17 “[Why did you]not eat[the *chattat* offering] in the place that is holy,[because indeed]  
 holy of holies]it is? [And in fact]<sup>Q</sup> | it was given [to you] [to bear the guilt of the community,  
 to atone for them] in the presence of YHWH.

18 [As we can see], [you have not brought] the blood (the life force) to the sanctuary—within.  
 [You should surely] have eaten the offering [in the holy place],as I have commanded.”

19 Then responded Aaron to Moses, “But see, [how on this very day], they have brought  
 their *chattat*[and their *oleh* offerings] before YHWH, and there happened to me,such a tragedy.  
 Had I eaten the *chattat* offering today, [would it have been good] in the eyes of YHWH?”

20 [This was heard[by Moses [end aliyah] and it seemed right in his eyes.

11:1 [And there spoke] YHWH to Moses and to Aaron, saying to them,

2 [you must speak] to B'nei Yisrael,as follows. These are the creatures that[you may eat]  
 of all the animals,that are on the earth:

3 [Any quadruped] | that has[true hooves]\*,[and that has]clefts[through the hooves]  
 and that chews the cud,[among the mammals]—such[you may eat]. \*according to Aryeh Kaplan

4 However these you[may not eat] [from those chewing]the cud [and from those having] hooves:  
 [first is the camel], since one chewing the cud [it is indeed],  
 [but as for hooves], it has no true hoof. Thus unclean (*tamei*) it is for you.

5 [And also the hyrax], [since one chewing]the cud it is, [but as to hooves], it has[no true hoof].  
 Tamei it is,for you.

6 [And as for the hare]: one chewing the cud it is, [but as to hooves], it has no true hoof.  
 Tamei it is,for you.



וְאֶת־הַחִזִּיר כִּי־מִפְּרִים פֶּרְסָה הוּא  
וְשִׁסְעַת שִׁסְעַת פֶּרְסָה וְהוּא גִּירָה לֹא־יִגְרָר  
טָמֵא הוּא לָכֶם: **ד** מִבְּשָׂרָם לֹא תֹאכְלוּ  
וּבְנִבְלָתָם לֹא תִגְעוּ טָמְאִים הֵם לָכֶם: **ה**  
אֶת־זֶה תֹאכְלוּ מִכָּל אֲשֶׁר בַּמַּיִם כָּל  
אֲשֶׁר־לוֹ סִנְפִּיר וְקִשְׁקֶשֶׁת בַּמַּיִם בַּיָּמִים  
וּבְנִחְלִים אַתֶּם תֹּאכְלוּ: **ו** וְכֹל אֲשֶׁר  
אֵין־לוֹ סִנְפִּיר וְקִשְׁקֶשֶׁת בַּיָּמִים וּבְנִחְלִים  
מִכָּל שְׂרָץ הַמַּיִם וּמִכָּל גִּפְשׁ הַחַיָּה אֲשֶׁר  
בַּמַּיִם שֶׁקֶץ הֵם לָכֶם: **ז** וְשֶׁקֶץ יִהְיוּ לָכֶם  
מִבְּשָׂרָם לֹא תֹאכְלוּ וְאֶת־נִבְלָתָם  
תִּשְׁקְצוּ: **ח** כָּל אֲשֶׁר אֵין־לוֹ סִנְפִּיר  
וְקִשְׁקֶשֶׁת בַּמַּיִם שֶׁקֶץ הוּא לָכֶם: **ט**  
וְאֶת־אַלֶּה תִּשְׁקְצוּ מִזֶּה־עוֹף לֹא יֹאכְלוּ  
שֶׁקֶץ הֵם אֶת־הַנֶּשֶׁר וְאֶת־הַפֶּרֶס וְאֶת־  
הָעֹזְנִיָּה: **י** וְאֶת־הַדָּאָה וְאֶת־הָאֵיָּה  
לְמִינָהּ: **יא** אֶת כָּל־עֹרֵב לְמִינּוֹ: **יב** וְאֶת  
בֵּת הַיַּעֲנָה וְאֶת־הַתְּחֻמָּס וְאֶת־הַשְּׁחִף  
וְאֶת־הַנֶּגֶץ לְמִינָהּ: **יג** וְאֶת־הַכּוֹס  
וְאֶת־הַשִּׁלְדָּ וְאֶת־הַיִּנְשׁוּף: **יד**  
וְאֶת־הַתְּנִשְׁמֶת וְאֶת־הַקָּאֵת וְאֶת־הַרְחֵם:  
**טו** וְאֶת־הַחֲסִידָה הָאֲנָפָה לְמִינָהּ  
וְאֶת־הַדּוֹכִיפֶת וְאֶת־הָעֵטְלָף: **טז** כָּל שְׂרָץ  
הָעוֹף הַהֶלֶךְ עַל־אַרְבַּע שֶׁקֶץ הוּא לָכֶם:  
**יז** אֲךָ אֶת־זֶה תֹאכְלוּ מִכָּל שְׂרָץ הָעוֹף  
הַהֶלֶךְ עַל־אַרְבַּע אֲשֶׁר־לוֹ לֹא כַרְעִים  
מִמַּעַל לְרַגְלָיו לְנִתֵּר בָּהֶן עַל־הָאָרֶץ: **יח**  
אֶת־אַלֶּה מֵהֶם תֹּאכְלוּ אֶת־הָאֲרָבָה  
לְמִינּוֹ וְאֶת־הַסִּלְעָם לְמִינָהּ וְאֶת־הַחֲרָגֵל  
לְמִינָהּ וְאֶת־הַחֲגָב לְמִינָהּ: **יט** וְכֹל שְׂרָץ  
הָעוֹף אֲשֶׁר־לוֹ אַרְבַּע רַגְלִים שֶׁקֶץ הוּא  
לָכֶם:

11:7 [And as for the pig]: although a true hoof [it has indeed], and split with a cleft [is its hoof],  
yet its cud [it does not chew]. *Tamei* it is for you.  
8 [From their flesh] you may not eat, [and their carcasses] you [must not touch]. *Tamei* they are for you.  
9 Now this [is what you may eat], of all that is in the water: those creatures [that are equipped]  
[with fins and scales], [those living in water] [whether in the seas] or in the rivers: these you may eat.  
10 [But any one] that possesses not fins [as well as scales] [living in the seas] or in the rivers,  
among all that swarms in the water [and among all] that lives in the water, detestable it is to you.  
11 [Detestable indeed] they shall remain to you.  
From their flesh, you shall not eat, even their carcasses you shall detest.  
12 Every one that [possesses not] both fins and scales, in the water—detestable it is to you.  
13 Now these you must avoid [of those that fly]: they must not be eaten, detestable are they:  
the eagle, the bearded-vulture, and the osprey or black vulture,  
14 [the hawk-like bird that is called the kite] and the falcon according to their kind,  
15 every raven, according to its kind,  
16 and also the desert owl, [the screech owl] [and the sea gull], and the hawk, by their kind,  
17 the little-owl and the cormorant, and the great owl,  
18 the barn owl, the pelican, and the magpie,  
19 and the stork, and the heron [according to their kind], [and also the hoopoe], as well as the bat.  
20 All [swarming creatures] that fly, [but that also walk] on four legs, detestable they are to you.  
21 But these [you may eat] among all swarming creatures that fly, [and that also walk] on four legs:  
[those with] [jointed legs] above their feet, to hop by their means upon the ground.  
22 As for these, from them you may eat: the red locust [according to its kind],  
[the yellow locust] by its kind, the cricket by its kind, and the grasshopper, [according to its kind].  
23 But every swarming creature that flies, if it walks on four legs, detestable it will be to you.

**כד** ולא־לֹאֵלָה תִּטְמָאוּ כָּל־הַנֶּגַע בְּנִבְלָתָם  
 יִטְמָא עַד־הָעֶרֶב: **כה** וְכָל־הַנֶּשֶׂא  
 מִנִּבְלָתָם יִכְבֹּס בְּגָדָיו וְטִמָּא עַד־הָעֶרֶב:  
**כו** לְכָל־הַבְּהֵמָה אֲשֶׁר הוּא מִפְּרִסָּה  
 פְּרִסָּה וְשִׁסַּע | אֵינָנָה שֹׁסַעַת וְגִרָה  
 אֵינָנָה מֵעֵלָה טִמְאִים הֵם לָכֶם כָּל־הַנֶּגַע  
 בָּהֶם יִטְמָא: **כז** וְכָל | הוֹלֵךְ עַל־כַּפָּיו  
 בְּכָל־הַחַיָּה הַהֹלֶכֶת עַל־אַרְבַּע טִמְאִים  
 הֵם לָכֶם כָּל־הַנֶּגַע בְּנִבְלָתָם יִטְמָא  
 עַד־הָעֶרֶב: **כח** וְהַנֶּשֶׂא אֶת־נִבְלָתָם  
 יִכְבֹּס בְּגָדָיו וְטִמָּא עַד־הָעֶרֶב טִמְאִים  
 הֵמָּה לָכֶם:  
**כט** וְזֶה לָכֶם הַטִּמָּא בַּשָּׂרָן  
 הַשָּׂרָן עַל־הָאָרֶץ הַחֲלָד וְהַעֲכָבֵר וְהַצֶּבֶר  
 לְמִינֵהוּ: **ל** וְהָאֲנָקָה וְהַכֶּחָךְ וְהַלִּטָּאָה  
 וְהַחֲמָט וְהַתְּנַשְׁמָת: **לא** אֵלֶּה הַטִּמְאִים  
 לָכֶם בְּכָל־הַשָּׂרָן כָּל־הַנֶּגַע בָּהֶם בְּמָתָם  
 יִטְמָא עַד־הָעֶרֶב: **לב** וְכָל  
 אֲשֶׁר־יִפֹּל־עָלָיו מֵהֶם | בְּמָתָם יִטְמָא  
 מִכָּל־כְּלִי־עֵץ אֹו בָּגָד אֹו־עוֹר אֹו שֶׁקַּ  
 כָּל־כְּלִי אֲשֶׁר־יַעֲשֶׂה מִלֶּאכָה בָּהֶם בְּמִים  
 יוֹבֵא וְטִמָּא עַד־הָעֶרֶב וְטָהֵר: **לג**  
 וְכָל־כְּלִי־חֶרֶשׁ אֲשֶׁר־יִפֹּל מֵהֶם אֶל־תּוֹכוֹ  
 כָּל אֲשֶׁר בְּתוֹכוֹ יִטְמָא וְאִתּוֹ תִּשְׁבְּרוּ: **לד**  
 מִכָּל־הָאֵכֶל אֲשֶׁר יֵאָכֵל אֲשֶׁר יוֹבֵא עָלָיו  
 מִים יִטְמָא וְכָל־מִשְׁקָה אֲשֶׁר יִשְׁתֶּה  
 בְּכָל־כְּלִי יִטְמָא: **לה** וְכָל אֲשֶׁר־יִפֹּל  
 מִנִּבְלָתָם | עָלָיו יִטְמָא תִּנּוֹר וְכִירִים יִתָּן  
 טִמְאִים הֵם וְטִמְאִים יִהְיוּ לָכֶם:

11:24[Through these] [you would be unclean]: anyone touching their carcass, is *tamei* until evening.  
 25[Anyone carrying] their carcass, must wash his clothing, and is *tamei* until evening.  
 26[Thus every animal] of which [it is the case] that it has true hooves,  
 [but as for a cleft] | there is [no cloven hoof], and the cud it [does not chew],  
*tamei* it is to you. Anyone touching it, [becomes unclean].  
 27[And any beast] | that goes [about on its paws] [among the animals] that walk [on four legs]:  
*tamei* it is to you. Anyone touching their carcass, is unclean until evening.  
 28[One who lifts up] their carcass, must scrub his clothing, and is unclean until evening.  
*Tamei* they are to you  
 29[Now these] [are for you] *tamei*, among swarming creatures, that creep on the earth:  
 the weasel, the mouse, and the ferret, of every kind,  
 30 the hedgehog, the chameleon, and the lizard, the snail and the mole.  
 31 [These are the ones] that are *tamei* to you, [among all that crawl].  
 [And whosoever] [is found touching them] [when they are dead], is *tamei* until evening.  
 32 Anything [on which should fall] [upon it] any of them, when they are dead, [shall be unclean].  
 [From any vessel of wood], or a cloth or a skin or sackcloth—[any article] of which one performs a task  
 therewith [in water], [must be immersed]. [end aliyah] It is unclean until evening, [and then it is clean].  
 33 [And any vessel of clay] of which should fall any of them, inside: [whatever there may be]—  
 [whatever there is] [that lies within it], [becomes *tamei*], and the vessel must be broken.  
 34 [Of any food] [that may] [normally be eaten], of which [there comes] | [onto it] any water, it is unclean.  
 [And any liquid] that may be drunk [that is in any vessel], shall be *tamei*.  
 35 [And thus anything] [of which there falls] [from their carcass] |  
 [something upon it] [becomes unclean]. [Even an oven], [a range or a stove] [must be demolished]:  
*tamei* it becomes. And *tamei* it will be to you.

אֶדְ מַעַן וּבֹר מְקוֹה־מַיִם יִהְיֶה טָהוֹר  
וְנִגַּע בְּנִבְלָתָם יִטְמָא: **לו** וְכִי יִפֹּל  
מִנִּבְלָתָם עַל־כָּל־זֶרַע זְרוּעַ אֲשֶׁר יִזְרַע  
טָהוֹר הוּא: **לט** וְכִי יִתֵּן־מַיִם עַל־זֶרַע  
וְנִפֹּל מִנִּבְלָתָם עָלָיו טָמֵא הוּא לָכֶם:  
**לז** וְכִי יָמוּת מִן־הַבְּהֵמָה  
אֲשֶׁר־הִיא לָכֶם לֶאֱכֹלָהּ הִנֵּגַע  
בְּנִבְלָתָהּ יִטְמָא עַד־הָעֶרֶב: **מ** וְהָאֵכֹל  
מִנִּבְלָתָהּ יִכָּבֵס בַּגָּדָיו וְטָמֵא  
עַד־הָעֶרֶב וְהַנֹּשֵׂא אֶת־נִבְלָתָהּ יִכָּבֵס  
בַּגָּדָיו וְטָמֵא עַד־הָעֶרֶב: **מא**  
וְכָל־הַשֶּׁרֶץ הַשֶּׁרֶץ עַל־הָאָרֶץ שֶׁקֶץ  
הוּא לֹא יֵאָכֵל: **מב** כָּל הַחַיָּה הַחַיָּה עַל־גִּחְזוֹן  
וְכָל הַחַיָּה עַל־אֲרָבֶעַ עַד כָּל־מִרְבֵּה  
רַגְלִים לְכָל־הַשֶּׁרֶץ הַשֶּׁרֶץ עַל־הָאָרֶץ  
לֹא תֹאכְלוּם כִּי־שֶׁקֶץ הֵם: **מג**  
אֶל־תִּשְׁקְצוּ אֶת־נִפְשֵׁיכֶם  
בְּכָל־הַשֶּׁרֶץ הַשֶּׁרֶץ וְלֹא תִטְמְאוּ בָהֶם  
וְנִטְמַתֶּם בָּם: **מד** כִּי אֲנִי יְהוָה  
אֱלֹהֵיכֶם וְהִתְקַדַּשְׁתֶּם וְהִיִּיתֶם קְדוֹשִׁים  
כִּי קְדוֹשׁ אֲנִי וְלֹא תִטְמְאוּ  
אֶת־נִפְשֵׁיכֶם בְּכָל־הַשֶּׁרֶץ הָרָמָשׁ  
עַל־הָאָרֶץ: **מה** כִּי אֲנִי יְהוָה  
הַמַּעֲלֶה אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיֵּת  
לָכֶם לֵאלֹהִים וְהִיִּיתֶם קְדוֹשִׁים כִּי  
קְדוֹשׁ אֲנִי: **מו** זֹאת תּוֹרַת הַבְּהֵמָה  
וְהָעוֹף וְכָל נֶפֶשׁ הַחַיָּה הָרֹמֶשֶׁת בָּמִים  
וְלְכָל־נֶפֶשׁ הַשֶּׁרֶץ עַל־הָאָרֶץ: **מז**  
לְהַבְדִּיל בֵּין הַטָּמֵא וּבֵין הַטָּהוֹר וּבֵין  
הַחַיָּה הַנֹּאכְלֹת וּבֵין הַחַיָּה אֲשֶׁר לֹא  
תֹאכֵל:

11:36 And[yet a spring] [or a cistern], a gathering of water, will remain clean.

Any *other*\* water touching the carcasses, is unclean. \*re Aryeh Kaplan

37 If[there should fall] [some of their carcass] on edible seeds, that [have been planted], then clean[they shall remain].

38 And yet[if one put water] [on the seed], and there falls the dead body upon it, *tamei* it is, to you.

39 If there should die one of the animals that are permitted to you for eating, one who touches its carcass is unclean until evening.

40 One who eats from its carcass must scrub his clothing, remaining unclean until evening. [One who picks up] its carcass must also scrub his clothing, and is unclean until evening.

41 [Any teeming creature] that teems on the ground, must be avoided, and not be eaten.

42 [Anything at all] that crawls on its belly— [anything there is] [that walks] [on four feet] or more, [creatures with] [many feet], [among all teeming things] that teem on the earth—you are not to eat them, they must be avoided.

43 Don't defile your souls [through that which swarms] on the earth.

Don't become unclean through them; you will be contaminated by them.

44 For I am Adonai your God. [You must make yourselves holy] and be sanctified, for holy, am I. Don't defile your souls [through any teeming thing] that creeps on the earth.

45 For I [am YHWH] who brought you out from the land of Egypt, to be for you a God. You must be holy, since I am holy.

46 This is the Torah for the animal, and the bird, and every living being that moves in the water, and every creature that teems on the ground—

47 to distinguish that which is unclean from that which is clean, and those living creatures [that may be eaten] from [those creatures [end aliyah] that may not be eaten.



## Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some “poetic licence”, and some willingness on the part of the listener to be “carried” by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these “transtropilations” are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a “window” into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

The texts can be used to do **consecutive translation**, i.e. leyning a phrase in Hebrew, followed by the corresponding phrase sung in English. Some of my recordings demonstrate this. I do this frequently when leyning for groups that either know little Hebrew, or that don't have a *chumash* in front of them.

I favor literal translations (e.g. “cut a covenant”) to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 “beam above the door” rather than “lintel”) to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between “literalness” and “listenable-ness”. A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha tipcha munach tevir mapakh or yetiv kadma or pashta geresh gershayim telisha katana telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana “lean toward” the words they “conjoin” to, while the *disjunctive tropes* such as tipcha, geresh, gershayim, and telisha gedola “lean away” from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts]

The *leyner* is invited to fit this phrase to the *Eicha* “rivi'i” melody in whatever way seems most natural.

As a variant of the “grey bracket” device, I indicate the following pairs of tropes by “wrapping them around” the phrase which will have the combined melody:

mercha/tipcha	kadma/geresh ( <i>or</i> : azla, etc.)	mercha siluk
Renew our days	She weeps bitterly	a fire-offering to God

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

I put words in gray which I consider essential but which don’t strictly match the Hebrew. I also “pad” some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the *leyner*’s cantillation system. In particular, the tropes *telisha g’dola* (ר), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the musical phrases used for chanting. (And please indulge me in my whimsical treatments of *shalsholet*.)

“*Metigah-zakef*” is a special trope combination which can be recognized by a kadma and a zakef katon appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself]

In some trope systems (notably cantor Moshe Haschel in “Navigating the Bible II”) this is given a very distinctive melody—for which purpose extra syllables fill out the musical phrase (as in “take care” in this example). Haschel’s system also chants the trope *munach* as *legarmeh* more often than other systems do.

I don’t write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) or the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

I transcribe the name יהוה as YHWH (in small caps). I almost always chant this as *yud-hey-vav-hey*, which I have discovered fits marvelously into several of the trope melodies. But of course the *leyner* can choose to pronounce it as “God” or “Adonai”.

*The English translations I mostly use (besides several scholarly commentaries) are the following:*

Aryeh Kaplan, ‘The Living Torah’ (1981) (also my source for proper names & transliterations)  
Richard Elliott Friedman, ‘The Bible With Sources Revealed’ (2003)  
Everett Fox, ‘The Five Books of Moses’ (1997)  
The Stone Edition ‘Tanach’ (1996)  
JPS ‘Hebrew-English Tanach’, (2<sup>nd</sup> Ed. 2000), *along with* Orlinsky, ‘Notes on the New Translation of the Torah’ (1969)  
Robert Alter, ‘The Five Books of Moses’ (2004)  
Commentaries in the ‘Anchor Bible’ series  
Rotherham, The Emphasized Bible (1902)  
The Jerusalem Bible (1966) (also my source for topic headings)  
The New King James Bible (1982)